

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. VIII.

FEBRUARY, 1843.

No. 2.

DOMESTIC.

JEWS IN THE UNITED STATES.

Those who have watched the Missionary movements of the Church, are doubtless acquainted with her past action relative to the scattered Children of Israel. Believing, however, that there are many to whom this is unknown, we present extracts from the Report of the meeting of the Board of Missions, in June, 1842.—These are followed by a letter recently received from the same Rev. gentleman, who called the attention of the Church in this country to that unhappy race.

The Secretary laid before the Board the following joint communication from the Domestic and Foreign Committees, with the accompanying letter from the Rev. H. V. D. Johns, of Cincinnati, Ohio.

To the Board of Missions—

The undersigned respectfully submit to the Board, the accompanying letter from the Rev. H. V. D. Johns, in relation to the Jews; in compliance with the following joint resolution of the two Committees—

“Resolved; That the letter of the Rev. H. V. D. Johns, dated April 11, 1842, in relation to the Jews in the United States, be laid before the Board of Missions.”

J. DIXON CARDER, *Sec. D. C.*

JOHN A. VAUGHAN, *Sec. F. C.*

CINCINNATI, APRIL 11, 1842.

To the Rev. J. A. Vaughan,
Secretary Foreign Committee. }

REV. AND DEAR BROTHER:—I herewith forward to you fifty dollars as a “Lent Offering from St. Paul’s Church, Cincinnati, to be appropriated by the Committees, to the carrying into effect of the resolutions of the last General Convention, in relation to the Jews.”

I beg leave to add a few words to the above, as an explanation of the motives which prompt us to give this contribution the course just indicated. It is the ardent wish of a few members of our parish, that the acting agencies of the Domestic and Foreign Missionary Society, should take *early measures* to accomplish the expressed desires of the Church, as exhibited by the unanimous vote of the late General Convention, on the resolutions relating to the cause of the Jews: and, as we are aware that you will be subjected to some expense of correspondence in this matter, we wished to send you our mite, in the hope that others would be thereby induced to remember the same cause.

Allow me, respectfully, to suggest for your consideration the following

project, as the result of much deliberation on this subject:—viz., That the two Committees acting jointly, or the Foreign Committee alone, as may best accord with your rules of business, examine the expediency and possibility of opening a correspondence with the London Society for Meliorating the Condition of the Jews, and after officially conveying to them the resolutions of the late General Convention in New York, inquire if your Society could obtain the services, for a limited time, of one or more of their ordained Jewish clergy: I mean converted Jews, now in orders in the Church of England, to be employed by you on an itinerant mission through those parts of the United States, in which the descendants of Israel are chiefly to be found.

I find from the statements of the Rev. Mr. Bickersteth, of England, that the last year the London Society had twenty-three converted Jews in orders, as agents of their Society, and it is probable they now have more. These clergy were actively engaged in the cause of the Society, and several were labouring in Russia. Is it not probable, that a lively and salutary influence would be brought to bear upon the missionary operations of our Church, if we could succeed in procuring one or more of the most *prudent and zealous* of those Christianized Jews to visit us, and, under the auspices of your society, and with the sanction of the Bishops of the dioceses visited, itinerate for a while in our country, and *investigate the state and condition of those Jews who reside amongst us?* Would it not be a truly Catholic and Christian action on the part of the two Churches—the Church of England, and the Protestant Episcopal Church in these United States? And may we not suppose the blessing of the God of Abraham, Isaac, and Jacob, would rest upon it? If it is not venturing

beyond the bonds of propriety, I would beg of you to bring this subject before the Committee.

With great respect, and sincere regard for you personally, I am
your friend and brother,

HENRY V. D. JOHNS.

Bishop Doane, as Chairman of the Committee, to whom was referred the letter of the Rev. Mr. Johns, communicated by the two Committees, reported as follows—

The Committee to whom was referred the letter of the Rev. H. V. D. Johns, touching the interest of this Board in the condition of the Jews in the United States, respectfully report:

That they consider the subject of this communication, especially entrusted and commended to this Board by the late General Convention, as one, in their judgment, worthy of the deepest interest and most earnest exertion of the Church. The Committee have not been sufficiently long in charge of this interesting topic, to be able to give to it the investigation which it richly deserves. They therefore recommend the following resolution:

Resolved; That the Domestic Committee be instructed to institute full and minute inquiry as to the number of those who profess the Jewish religion within the territory of the United States, and in general, whatever may be calculated to throw light on their condition and disposition to receive the Gospel, and to recommend to the next meeting of this Board, such measures as they may deem expedient in the premises.*

G. W. DOANE,

M. H. HENDERSON,

FREDERICK T. PEET.

* The Secretary and General Agent of the Domestic Committee, is now engaged in carrying out this resolution of the Board.

BALTIMORE, DEC. 13, 1842.

To the Rev. N. S. Harris:

DEAR SIR:—Aware of the interest felt by our Church, in the cause of Jewish restoration, I comply with your request, and forward for the ensuing number of the *Spirit of Missions*, a copy of a letter, recently received from the "London Society, for promoting christianity among the Jews," and also an extract from another, received from the Rev. Mr. Bickersteth.

"REV. AND DEAR SIR:—I beg to inform you, that your letter to the Rev. E. Bickersteth has been laid before the Committee of this Society. The Committee will thank you to inform them, what number of Jews are supposed to reside in the different places, which you contemplate proposing, as objects of attention for a Jewish Missionary, and what tokens of a disposition to profit by such exertions you have already observed. I will thank you also, to tell us what prospect there is that the friends of Israel in America would contribute to the support of a Jewish Missionary.

Through the mercy of God, the Committee have met with many most important openings for labour, to which they are anxious to attend, as soon as men and means can be found, and they would rejoice, if they could also enter on that proposed by you.

I am most sincerely yours,

W. AYERST, Clk., Secretary.

The preceding letter was elicited by a communication, addressed to that estimable man, the Rev. E. Bickersteth, Rector of Walton Ware, so favourably known through his writings, which have been in various forms re-published this side the Atlantic.

The opportunity of corresponding with the gentleman referred to, was favourably presented to the writer, by

a visit to his house of an invalid son of the Marquis of Salisbury, who was travelling with his tutor, Mr. Faithful, through the United States. At dinner, I discovered that Mr. Faithful, himself a graduate of Oxford, and the son of an English Clergyman, holding an important living near London, was on terms of intimacy with Mr. Bickersteth, and a warm admirer of his principles and character. Through Mr. Faithful, a communication was forwarded to Mr. Bickersteth, the object of which was, to apprise him of the resolutions passed at the last General Convention of the Church, and of the expectation that they would probably lead to some correspondence from our Missionary Agents, with the London Jews' Society: and further to request him, in that event, to lend his friendly influence to such measures as might be deemed expedient for awakening an interest in behalf of "Israel," throughout the bounds of our Church. Allusion, I think, was also made, to the idea of procuring one or more of the ordained clergy, composed of converted Jews, at present in the employ of the London Society, to visit the United States, and itinerate through our chief towns and cities, with a view to investigate the condition of those Jews who now reside amongst us: particularly, as to what are their views and feelings in relation to Christianity. The opinion was expressed, grounded upon the action of the General Convention, that in all probability, the authorities of our Church would extend the most friendly co-operation to such an enterprise, and would be happy to unite with the Mother Church of England, in a benevolent effort, to restore to the unity of the faith, the "once chosen people," to whom we are so much indebted, when we recollect that from them, as to the flesh, Christ came. Thus, would Protestants evince their love to

the Virgin Mary, not by unauthorized prayers and salutations, which that highly honored Saint never hears, but by active benevolence to her people, manifested in increasing efforts to lead them to the saving knowledge of her Son, the Lord Jesus, the Messiah.

The letter thus forwarded to the Rev. Mr. Bickersteth, made its way to the Committee of the London Jews' Society, and procured the answer; a copy of which you herewith have. In reference to this business, Mr. B. writes, "I shall greatly rejoice, if thus an interest be excited in behalf of the Jews around you, and measures be taken for their spiritual welfare. The times are full of events to interest the hearts of Christians respecting Israel, and are likely to be increasingly so, as the Jerusalem Mission prospers. Who could have anticipated what we have seen in a converted Jew, sent forth by the two chief Protestant nations, as a Bishop to Jerusalem. May our God graciously prosper it, to enlarged and unlooked for good."

As to the number of Jews now sojourning in the United States, it is extremely difficult to procure any certain information. From the best data I have been able to obtain, it would appear that about fifty thousand is the correct number. Twenty thousand are supposed to reside in New York; four thousand in Philadelphia, and the residue to be sought in the commercial thoroughfares of the Union. The traffic on the streets, adjacent to the rivers of our western cities, is almost monopolized by Jews, who are also much engaged in the travelling sales of the interior, passing from state to state with their packages on their backs, literally roaming through the land as living witnesses of the truth of God's word. Hence the extreme difficulty of ascertaining their exact number: we have given the most probable esti-

mate, and would observe, that some place it much higher, and others lower than the number named.

When are the friends of Israel to hear from the highly respectable Committee, to whom this subject has been given in charge? The door is now fairly open for service in this cause: ought we not to enter and make some decided effort in this good cause? Need we not the blessing promised to those, who favour God's ancient people? Life is short, and too much of it spent in resolves to do, what we ought at once to perform.

Lord visit thy forsaken race,
Back to thy fold the wanderers bring,
Teach them to seek thy slighted grace,
And hail in Christ their promised King.

H. V. D. J.

As appropriate to this subject, we present some information obtained from Hayward's "Book of Religions."

A complete system of the religious doctrines of the Jews is contained in the five books of Moses, their great law-giver, who was raised up to deliver them from their bondage in Egypt, and to conduct them to the possession of Canaan, the promised land.

The principal sects among the Jews, in the time of our Saviour, were the Pharisees, who placed religion in external ceremony; the Sadducees, who were remarkable for their incredulity; and the Essenes, who were distinguished by an austere sanctity.

The Pharisees and Sadducees are frequently mentioned in the New Testament; and an acquaintance with their principles and practices serves to illustrate many passages in the sacred history. At present, the Jews have two sects—the Caraites, who admit no rule of religion but the law of Moses; and the Rabbinists, who add to the laws the tradition of the Talmud, a collection of the doctrines and morality of the Jews. The expectation of a Messiah is the distinguishing feature of their religious system.

Maimonides, an illustrious rabbi, drew up for the Jews, in the eleventh century, a confession of faith, which all Jews admit. It is as follows:—

"1. I believe, with a true and perfect faith, that God is the Creator, whose name be blessed, Governor, and Maker, of all creatures, and that he hath wrought all things, worketh, and shall work forever.

"2. I believe, with a perfect faith, that the Creator, whose name be blessed, is *one*, and such a unity as in him can be found in none other, and that he alone hath been our God, is, and forever shall be.

"3. I believe, with a perfect faith, that the Creator, whose name be blessed, is not corporeal, nor to be comprehended with any bodily property, and that there is no bodily essence that can be likened unto him.

"4. I believe, with a perfect faith, the Creator, whose name be blessed, to be the first and the last, that nothing was before him, and that he shall abide the last forever.

"5. I believe, with a perfect faith, that the Creator, whose name be blessed, is to be worshipped, and none else.

"6. I believe, with a perfect faith, that all the words of the prophets are true.

"7. I believe, with a perfect faith, the prophecies of Moses, our master,—may he rest in peace;—that he was the father and chief of all wise men that lived before him, or ever shall live after him.

"8. I believe, with a perfect faith, that all the law which at this day is found in our hands, was delivered by God himself to our master, Moses. God's peace be with him.

"9. I believe, with a perfect faith, that the same law is never to be changed, nor another to be given us of God, whose name be blessed.

"10. I believe, with a perfect faith, that God, whose name be blessed, un-

derstandeth all the works and thoughts of men, as it is written in the prophets. He fashioneth their hearts alike; he understandeth all their works.

"11. I believe, with a perfect faith, that God will recompense good to them that keep his commandments, and will punish them who transgress them.

"12. I believe, with a perfect faith, that the Messiah is yet to come; and, although he retard his coming, yet I will wait for him till he come.

"13. I believe, with a perfect faith, that the dead shall be restored to life, when it shall seem fit unto God the Creator, whose name be blessed, and memory celebrated, world without end. AMEN.

This people constitute one of the most singular and interesting portions of mankind. For about three thousand years, they have existed as a distinct nation; and, what is remarkable, by far the greatest part of this time they have been in bondage and captivity. For about eighteen hundred years, this wonderful people have maintained their peculiarities of religion, language, and domestic habits, among Pagans, Mohammedans, and Christians, and have suffered a continued series of reproaches, privations, and miseries, which have excited the admiration and astonishment of all who have reflected on their condition.

For many centuries, this persecuted race found a favourite asylum in Holland, and, by their dexterity and success in commerce, became very affluent.

Cromwell seeing the benefit which the Netherlands had derived from this money-making and money-lending community, was very desirous to recall them to England, from which they had been exiled about three hundred and fifty years. The celebrated Manasses Ben Israel had many interviews with the Protector; and so high were the expectations of the Is-

raelites, from the clemency and authority of this illustrious statesman, that they began to look up to him as the promised Messiah. And, although Cromwell's friendly proposals, as to their recall, were overruled by the bigoted and intolerant policy of the times, yet, from that period, they have found favour and protection in England, and have been much more numerous and prosperous there, than formerly.

In France and the United States, the Jews are admitted to equal rights with all other citizens, which cannot be said of any other nations in Christendom. In the United States, they have acquired this freedom, of course, with all other citizens of this free country. In France, they were admitted to it by Bonaparte; and afterwards, in 1807, by his directions, they convened a Grand Sanhedrim, consisting, according to ancient custom, of 70 members, exclusive of the president. The number and distinction of the spectators of this Sanhedrim greatly added to the solemnity of the scene. This venerable assembly passed and agreed to various articles respecting the Mosaic worship, and their civil and ecclesiastical concerns.

The extreme aversion of the Jews to every thing which bears the Christian name, and their obstinate attachment to their ancient religion, have, in former years, discouraged all attempts to convert them to the Christian faith. And not only has their conversion been neglected, but for many centuries they have been persecuted, plundered, and destroyed, by those who have called themselves Christians; they have not been permitted to enter their churches as worshippers, nor their dwellings as guests, nor reside in their territories, where Pagans and Mohammedans have found an unmolested abode. While we, then, blame the blindness and incredulity of the descendants of Abraham, let us

lament the folly and unkindness of the professed disciples of the mild and compassionate Redeemer. But a different spirit is now prevailing in many parts of Christendom, and a new era, as to the tribes of Israel, seems about to burst upon the world. Societies are formed in Europe and America for their benefit, and a disposition is said to be increasing, among the Jews, favorable to that Messiah and that religion which they have so long hated and rejected.

The history of this people certainly forms a striking evidence of the truth of divine revelation. They are a living and perpetual miracle, continuing to subsist as a distinct and peculiar race for upwards of three thousand years, intermixed among almost all the nations of the world, flowing forward in a full and continued stream, like the waters of the Rhone, without mixing with the waves of the expansive lake through which the passage lies to the ocean of eternity.

[COMMUNICATION.]

DIOCESE OF KENTUCKY.

Deep regret has often been expressed on account of the tardy steps taken by the Episcopal Church in extending her borders, along with the rapidly extending boundaries of our country. The fact that the Mother Church in England is most emphatically the poor man's Church, and the facility with which several of the sects have taken root, apparently because planted when the first settlements were made, have given rise to the lamentation, that the Episcopal Church, here or there is sixty, or twenty years, too late. That there is some truth in the remark will not be denied, and that it has been our misfortune, and as far as missionary enterprise has been wanting, our fault, that we *thus* first begin to think

of making a lodgment in a country, when it has been completely taken possession of by others. But that this has been the main cause of the tardy progress of the Episcopal Church at the west, is here very seriously doubted. The fact is, where Church efforts are the very first, and where, as in Smithland, it might have been supposed that it would prove easy to pre-occupy the whole ground, the reverse has very soon become painfully manifest. The tendency of a pioneer population to all kinds of extreme sectarianism is marked and uncontrollable. The office of the Church is conservative. And, in general, the need of that which is conservative must be deeply felt, before the Church will be loved as a refuge; and in how many instances are her excellencies made apparent only by extreme contrast.

Kentucky was first settled almost exclusively by those in whose eyes the Episcopal Church had no charms. It is true, that, soon after, great numbers removed to the state from Virginia, whose ancestors belonged to her communion. And amongst them there were a few, a very few, who loved her with an unalterable affection. Four or five families have been met with in a state of almost total isolation from their brethren, who never could be brought to forsake the Church of their fathers. But during those great religious excitements which swept over the country about thirty years ago, sometimes in forms of great extravagance, but occasionally in a spirit of love, and of pervading genuine seriousness, most of those not well instructed in Church matters, attached themselves to the Methodists, Presbyterians, Baptists, and Cumberlanders. To regain these is in most cases impracticable. Still the influence of such has been exceedingly favourable to the Church. Respect for the Church, with few

exceptions, is every where profound. The disposition to regard its sacred rites, and its various ministers with fervour, is, in most cases, very marked.

The less informed classes, it is true, often refer to the estimate in which many of the colonial clergy were held, and are full of the usual prejudices. Yet, upon the whole, what Archbishop Secker remarked of England in his time, is now emphatically true here, that every denomination likes the Episcopal Church next best to its own.

In the overruling providence of God, therefore, as it was clearly impossible that a desirable class of clergy could have crossed the mountains with the first settlers, so is it most probably true, that the Church is now advancing about as fast as the reaction in her favour is going on. If aid from abroad can still, for a season, be extended; if the resources of the Church in the diocese can be adequately drawn forth; if a class of native clergy can seasonably be raised up (for the hope and prospect of which we can never sufficiently thank the Great Head of the Church,) and if that blessing from above which has excited, attended and crowned the revival of the Church in Virginia, in answer to many prayers, should be vouchsafed to this Diocese—then its excellence and glory in another twenty years will shine forth before the country and the Church, only next in effulgence to that of the Old Church, of the Old Dominion, as it now shines! “So mote it be!”

S.

ARMY AND NAVY.

The spiritual condition of the Army and Navy of our country, is attracting, as it well may, the attention, and calling forth the sympathies of the good in every part of our land. The consciousness that men

who, by their very position and duties as our defenders, are necessarily disqualified from providing for themselves religious instruction, will move every Christian bosom in their behalf. It unquestionably belongs to us, as citizens, to see that men so employed are not left destitute of the means of grace. Government has, to some extent, recognized this claim upon them by the appointment of chaplains for both arms of the service. The provision, however, as will be seen, is entirely inadequate. In this state of things, it is not a little encouraging to see the officers themselves, under a feeling of deep responsibility to their families and their men, seeking to advance the religious interest of the service. Indeed, without their active instrumentality nothing can be effected; and as *they* have moved in the matter, we are not too sanguine in expecting from their efforts, permanent and valuable results. In 1841, a few clergymen, late of the army, aware that many officers had made open profession of their faith in Christ, were drawn to them with very special affection, to seek occasions of meeting them; and when together, pouring out the prayer of full hearts for their brethren after the flesh, that they too might be led to embrace the cross and follow the Saviour, was the most natural thing in the world. The result was, that in November, 1842, a convention of officers and others, appointed a Committee in New York, to carry out their wishes, and adjourned to meet in St. Bartholomew's Church, New York, on the last week in June, 1843. The Committee has published a circular, explanatory of its views and purposes, from which it will be manifest, that no interference whatever with the service is intended, but that the Committee offer themselves, to do for the officers and men, often very remote, what their central position in New York permit, in the several specified ways. We subjoin a report of the proceedings of the Convention, and the address of the Executive Committee.

MINUTES OF THE PROCEEDINGS OF THE
CONVENTION OF OFFICERS OF THE ARMY
AND NAVY, AND OTHERS INTERESTED IN
THE RELIGIOUS CONDITION OF THE SER-
VICE.

*St. Bartholomew's Church, City of
New York, Oct. 5th, 1842.*

This being the day and place appointed for the meeting of the Convention, it was organized by the appointment of Col. Bankhead, U. S. A., Chairman.

Communications from various quarters, expressing the views and wishes of their respective authors in relation to the objects of the Convention, were received and read.

Whereupon, in order that due consideration might be given to said communications, as well as for the purpose of carrying into effect the views of the Convention in relation to the intellectual, religious and moral improvement of the military and naval service, the following resolutions were unanimously concurred in.

Resolved, 1st, That a Standing Committee of seven be appointed, to be styled, "The Corresponding and Executive Committee of the Army, Navy, Marine Corps, and Revenue Service," to whom reference may be made in all cases when the intellectual, moral and religious interests of the service are sought to be promoted; and that the said Committee be, and they are hereby charged with promoting the objects of this Convention generally, in such wise as to them shall seem most expedient; and furthermore, that they be empowered to fill any vacancies that may occur in their body, until the next meeting of this Convention.

Resolved, 2d, That said Committee be required fully to report its proceedings to this Convention, at its next meeting.

Resolved, 3d, That when this Convention adjourn, it adjourn to meet in

St. Bartholomew's Church in the city of New York, on the last Wednesday in June, 1843.

Resolved, 4th; That the communications read to this Convention be committed to the Corresponding and Executive Committee.

A Committee was then appointed by the Chair, to nominate suitable persons to compose the Corresponding and Executive Committee,—whereupon the following names were reported, and by the Convention accepted, and declared to be the names of the "Corresponding and Executive Committee of the Army, Navy, Marine Corps, and Revenue Service," viz:—

Captain McKenzie, U. S. A., New York.

Lieut. Foote, U. S. N., Philadelphia.

Rev. N. Sayre Harris, New York.

Mr. Z. G. D. Kinsley, West Point.

Rev. T. S. Harris, Chaplain U. S. N., New York.

Lieutenant Harwood, U. S. N., Brooklyn.

Rev. M. P. Parks, Chaplain U. S. M. A.

Various resolutions were read, expressive of the views of individual members, as to what it was practicable for the Convention now to attempt in furtherance of the objects for which they had met—these were referred to the Corresponding and Executive Committee.

The Secretary of the Convention was directed to publish a suitable notice of the proceedings of the Convention.

It may not be amiss farther to state, for the information of those interested in the objects of the Convention, that the Corresponding and Executive Committee held its first meeting in the evening after the adjournment of the Convention, but owing to the indisposition of one and the necessary absence of another member, a ma-

ajority was not present. They will meet again, in the city of New York, on the 31st inst., when they will take the necessary steps for carrying into immediate effect the following objects, concurred in by the unanimous voice of the Convention.

1st. They will offer their services as a Committee of Correspondence to clergymen wishing a chaplaincy in either the army or navy, and to military or naval commanders in quest of suitable chaplains.

2d. They will seek to procure for publication a suitable manual of devotions to be used on occasions of either private or public worship, by officers, in the absence of a chaplain or other officiating clergyman.

3d. They will prepare and publish a catalogue of tracts, sermons, and books suitable for the libraries of military and naval stations.

4th. They will seek by correspondence to awaken attention to the importance of sustaining every right effort for the improvement of the intellectual, moral and religious condition of the services, and for this purpose they will invite the attention of all who are interested in this noble cause.

The foregoing objects, the subscriber risks nothing in saying, will engage the early attention of the Committee; and they are here indicated that the public may be apprized of the leading objects which the Convention, and the Committee as the organ of the Convention, would seek to promote.

M. P. PARKS,
Secretary of the Convention.

The Corresponding and Executive Committee prepared an address, which, owing to the sickness of one, and the necessary absence of another, did not receive the signatures of two members. The address is as follows:—

TO MILITARY AND NAVAL COMMANDERS,
COUNCILS OF ADMINISTRATION, AND CLERGYMEN
WILLING TO ACCEPT THE APPOINTMENT
OF CHAPLAIN IN THE ARMY OR NAVY.

"The Corresponding and Executive Committee of the Army, Navy, Marine Corps and Revenue Service," acting in the name of the "Convention of officers of the Army and Navy, and others interested in the religious condition of the service," beg leave, respectfully, to tender their assistance, to co-operate with you, in your efforts to promote the intellectual, moral and religious well-being of the Army and Navy of our country.

The Convention, at its late meeting in New York, heard, with much satisfaction, of the partial success which has already crowned the exertions of many of you for the promotion of knowledge, temperance, and godliness. But it was apparent to the Convention, from the information laid before it, that your efforts have been less successful than they might have been, could you have invoked the aid of some central and organized body, representing the religious portion of the service, and bound, as their organ, especially to care for the moral and religious needs of the service. The Convention sought to remedy this evil, as far as in it lay, by the appointment of a "Corresponding and Executive Committee."

The Committee, however, are very far from claiming for themselves the prerogatives of such an organization, to the exclusion of any one else. They would merely pledge their best exertions to those who may be pleased to put them in requisition. It may be, that *association* for the specific object of advancing the intellectual, moral and religious welfare of the service, and our location, in, or near, the *business* centre of our country, may give us some facilities for promoting these interests, greater than those enjoyed by more competent and zealous indi-

viduals, acting singly, and from remote points.

Should Military or Naval commanders, seeking to elevate the intellectual and moral condition of their respective commands, by encouraging the formation of *Post Libraries, Sunday Schools, Bible and Tract Depositories*, and Temperance Societies, desire our assistance in procuring books, tracts, &c., we offer to be at the pains of selecting for them according to the best of our judgment, or to execute orders for such, if addressed to us in New York. And to assist those who may wish to purchase books for such a purpose, and whose engagements prevent them from bestowing much attention upon the subject, we have made out a list of such books and tracts as are, in our opinion, suitable for the libraries of garrisons or ships.

Should councils of administration, upon whom devolve the highly responsible duty of nominating chaplains, wish for information touching the qualifications of any individual brought to their notice, we will cheerfully impart, should it be sought, the fullest information we may have, or can gain.

Should Clergymen wishing the appointment of Chaplain in either the Army or Navy, think proper to communicate their wishes to us, together with such testimonials as will justify us in so doing, we will, to the best of our ability, further their wishes, *provided always*, that among other testimonials, the applicant furnish one from the highest ecclesiastical authority of the church of which he is a member.

The Committee have secured the services of an eminent divine, to prepare a manual of devotion for the use of persons in private, and as an aid, also, to laymen officiating in the absence of a Chaplain, either in garrison or on ship board. It is presumed that it

will be in readiness to submit to the next meeting of the Army and Navy Convention; which will take place in St. Bartholomew's Church, in the city of New York, on the last Wednesday in June, 1843.

Finally, the Committee would earnestly invoke the aid of all those who desire to see the discipline of the service brought to the highest state of efficiency. They believe that Christianity is the one only *effectual* instrument for perfecting the social and moral condition of mankind. Where it prevails, order, peace and love of duty, will take the place of confusion, strife and selfishness. Whoever, therefore, labours to sustain and direct any of the various means which Christianity approves and puts in requisition for the improvement of mankind, discharges one of the highest duties, whether of a Patriot or Christian. Yet, it is obvious that every other interest of the service, receives a more practical and paternal care and supervision, than those which pertain to man's spiritual necessities, because every other is intrusted to some one individual, whose duty it is made to protect, to represent and to plead the same. Hence, upon everything which pertains to the service, thought, labour and pecuniary means, are bestowed with an unsparing hand, except upon those provisions which recognize man's immortality as well as his mortality—his accountability to God, as well as his responsibility to man. To take a single example, the number of Surgeons allowed by law, in the Army, is 71. These are selected with care, and admitted only, after the fullest examination into their qualifications. Whereas the number of Chaplains allowed, is twenty, upon whom is devolved, in addition to their clerical avocations, the onerous duty of teaching the Post School. The same disproportionate care for

the *bodies* more than for the *souls* of men, obtains in the Navy. Now we blame no one, in particular, for these things. We believe that the best has been done that could, under existing circumstances, have been done by those in authority. We are quite sure that a most commendable state of feeling and sentiment prevails among the higher functionaries of the service, and of the General Government. They, it is known, have done what they could—but it is not in them to rectify those evils, and supply those defects in relation to the moral and religious condition of the service which all feel and acknowledge, while public opinion is so lamentably at fault in relation to this subject. Be it our endeavour, brethren,—we who have confessed Christ before men, and we are neither few nor insignificant—to rectify in this particular, public opinion—that all-controlling element of popular Government. Let us speak and write, and circulate information, and by all quiet, Christian and honourable means, seek to make known the *fact*, that the public service is destitute of an adequate provision for its moral and religious improvement. And as our cause is that of God and truth, let us not doubt but that in due time it will be regarded by a Christian nation.

(Signed)

S. MACKENZIE, Capt. U. S. A.

AND. A. HARWOOD, U. S. N.

N. SAYRE HARRIS, N. Y.

Z. J. D. KINSLEY,

West Point, N. Y.

ANDREW H. FOOT, U. S. N.

M. P. PARKS, Chap. M. A.

and Sec. to A. & N. Conv.

All communications intended for the Committee, should be addressed to the Rev. N. Sayre Harris, 281 Broadway, N. Y.

MISSIONARY LIBRARY.

We were unexpectedly disappointed as to the remainder of the notice of the life of the Rev. Dr. Morrison. In the absence of that article, we cannot do better than give a short review of a Memoir recently published by Dr. Pond, of Bangor, Me., of Nicholas Louis, Count Zinzendorf, a Moravian Nobleman of much distinction. Descended from an honourable and wealthy family, who became Protestants at the time of the Reformation, and resided in Austria, from whence they finally removed to Franconia, in consequence of Papal intolerance—Count Louis was born at Dresden, May 26, A. D., 1700. His father was Prime Minister of Saxony, and his mother was Baroness Von Gersdorf.

Only six weeks after his birth, his excellent father died, in the prime of life, being no less esteemed at court, than loved by the pious of every rank. Perceiving his end approaching, the nurse brought his infant son in her arms to his bed-side, to receive his paternal blessing. On seeing him, the dying father said, "My dear son, they ask me to bless you; but you are more blessed than I am, though even now I feel as if I were already standing before the throne of Jesus."

This early bereavement had great influence on the future life of young Nicholas, who, being the only son of his father, inherited his titles and estates. He was separated from his mother, by her second marriage, when he was only three years old; and almost the entire care of his education devolved on his maternal grandmother, Henrietta Catherina Von Gersdorf, who took him to her estate at Hennersdorf. She was a pious and learned lady, who read the Bible in the original languages, composed Latin and German poetry, possessed considerable knowledge of the fine arts and sciences, and kept up an extensive correspondence with the most celebrated characters of the age.

She founded an institution for the moral and religious benefit of the Vandals, a distinct, and, at that time, almost a heathenish people, residing among the Germans; and, at her own expense, procured the Psalms and some of the Epistles to be translated and printed in the Vandal language.

Having been educated under the direction of this lady until he was ten years of age, the young Count was then sent to Halle, and placed with the celebrated Franke. And to his instructions and example, Zinzendorf ascribes much of his subsequent piety and zeal.

Among his companions at Halle, was the celebrated Baron Frederic Von Watteville, and together with some others they formed an order in the Academy called "The Order of the Grain of Mustard Seed"—one of whose chief objects was the "Conversion of Jews and Heathen."

These evidences of more than usual piety, particularly in a young nobleman, whom his friends had destined for worldly honours, displeased many of his relations, especially his uncle, who entertained no very favourable opinion of the Pietists in Halle. To remove the young Count from their influence, he was, in his seventeenth year, sent to the University at Wittemberg. If he had been allowed to follow his own inclination, he would have entered as a student of divinity; but he submitted to the wishes of his uncle, and other friends, and applied himself to the study of law. His diligence was unremitting, and his proficiency so great, that he even delivered lectures to some young men on the civil law. In his private intercourse, however, he chiefly sought the company of the divinity professors. Between them and the theologians at Halle, a warm controversy was at this time carried on. The Count was strongly attached to his first teachers, and their opinions.

Still, he had sufficient penetration to perceive, that the truth was not entirely confined to either party, and that misunderstandings and prejudices had alienated those, who in reality had the same important object in view. He offered himself as mediator, and his offer was on both sides accepted. Unexpected hindrances were thrown in the way of a meeting, yet the confidence reposed in him reflects on him the highest honour, especially when it is considered, that he was now but seventeen years of age, and that the persons who accepted his mediation were among the most learned and distinguished divines in Europe. To Zinzendorf himself this occurrence proved of much advantage. It gave him a clearer insight into human nature and character, discovered some of the many evils arising from misconception and contradiction, and taught him the importance of truth.

Here it is proper to remark, that Count Zinzendorf embraced neither the Lutheran nor Roman Church doctrines, but became what is now called Moravian, then known as "United Brethren." A Church Episcopal in its polity, and truly primitive and apostolic in its character: which, at the present day, with quiet perseverance and untiring zeal, prosecutes the great Missionary work. In every land, in every clime, their Missionaries are found beyond the frontiers of Civilization, accomplishing the object avowed in 1700, by Zinzendorf, "the Conversion of Jews and Heathen."

But let us proceed further with the narrative, and reserve what we have to say on the character of Zinzendorf and the Moravian Church, for another number.

After spending about two years at Wittemberg, Count Zinzendorf entered upon his travels, in the progress of which he visited Holland, Switzerland and France. He remained some time at Utrecht, prosecuting his studies in history and ju-

risprudence; but his chief attention was directed to theology, as he had formed a purpose, even then, of becoming a preacher. At Paris, he endeavoured to spread his doctrine among the Catholic nobility; by some of whom he was treated with respect, while others contemptuously denominated him a Jansenist, and a Pietist. At this time, he was introduced by Father de la Tour, General of the Society of the Oratory, to the Archbishop of Paris, and vigorous attempts were made for gaining him over to the Catholic Church.

From Switzerland he returned to Germany, A. D. 1720.

DOMESTIC MISSIONS.

When we turn our eyes towards our Western States and Territories, where population is rapidly pouring in, where society is forming, where opportunities of planting the Church are numerous and most favourable, and where a giant power for good or ill will speedily arise, every man of intelligence and reflection will at once perceive that the Missionary work *there* is a subject of the highest moment—one that demands the serious attention of every well-wisher of the Church and the country—one that should be remembered by every Christian in his closet—one for which large contributions should willingly and cheerfully be offered.

The Missionary work, what is it? It is to aid in the support of the Missionaries of the Cross—to send out the Heralds of Salvation—to diffuse the glorious light of the Gospel over a land which sits in darkness. How noble, how God-like is such a work! It was this work which engaged the sympathies of the Son of the Highest, and to accomplish which He left his radiant throne on high, and veiled himself in human flesh, and suffered, and died. He came to preach the Gospel—to effect reconciliation between guilty man and a justly offended God—to proclaim peace on earth. He came to open wide the gates of the Church of God—to invite

all to enter therein—to furnish it plentifully with the rich gifts and graces of the Holy Spirit—and to make provision for its perpetuity to the end of time. This was the work for which he humbled himself to be born of a Virgin, and in the prosecution of which he was manifested to the Gentiles.

And this too is the work—the preaching of the everlasting Gospel—the extension of the Church of the Redeemer, which has enlisted the warmest sympathies—called forth the most earnest prayers, and awakened the highest energies of a long line of Saints, and Confessors, and Martyrs, from the days of the Apostles to the present time. To this work what numbers of the noblest and best men have consecrated themselves—forsaking all for Christ—turning away from the paths of ambition, of fame, of learning, of wealth, that they might follow Him, and live to win souls for his Kingdom, and to build up his Church in the earth.

This then, is the work, in which Churchmen are now called upon, to become fellow-workers with Christ—fellow-workers with the Apostles and Martyrs, men of whom the world was not worthy—in this noblest of all enterprises, the preaching of the Gospel to a lost and ruined world!

But Domestic Missions are among those things which have a claim upon us over and above the claim of a common humanity. They are in our own land, among our own countrymen, to our own Brethren. They are designed to build up the Church of God in the new portions of this great and growing nation—to forestall the efforts of infidelity, error, heresy and schism—to seize upon and to guard the fountains of influence and life—to infuse (so to speak) into the veins of the infant Hercules, a renovating, life-giving and life-preserving stream. They are designed for the comfort, the instruction, the salvation of those who have gone out into new abodes, and are destitute of the Christian privileges which they had previously enjoyed.

How then can American Churchmen

fail to be deeply interested in the cause of Domestic Missions. Their field is our own native land—a land which needs for its preservation and prosperity, just the element which the Church supplies. Withdraw the Church—recall the Missionaries—shut up the houses of God—cut off the stream of God's truth and grace which has begun to flow out over the widely extended and beautiful plains of our noble West—leave that part of our country to itself, to the pride and corruption so natural to man, and which spring up unchecked where the voice of the Ambassador of God is unheard—and what will be the consequence? Ruin! Certain, irretrievable, endless ruin! Ruin to all the fair prospects of national prosperity and glory—ruin to the hopes of thousands, to yourselves and your children—ruin, eternal ruin to myriads of souls, for whose redemption the life's blood of the Incarnate Son of God was poured out on the Cross! Now it is to prevent this sad catastrophe—and to prevent it among those who call us, and call us truly, their brethren, and who appeal to us as such for aid, that these Missions have been established by the Church.

Unless then Churchmen are utterly indifferent to the wants of their Brethren of the household of faith—unless they care not for souls—unless they are willing that the whole land should be swept with the besom of destruction—unless they are willing that the Church should be crippled, her candlestick be removed—Christ disregarded and disobeyed, and God dishonoured—and then where would be their benevolence, their patriotism, their religion—they should rise up as one man, and say to the Church, “go forward with your Domestic Missions—increase their number—add to their efficiency—go forward for the sake of our Brethren destitute of the means of grace: go forward for the sake of our beloved country, that it fall not a prey to infidelity, heresy, and vice, and so be ruined: go forward for thine own sake, that thou want not the mark and sign of a true and living branch of the

Catholic body, that thou be not disgraced in the eyes of men and dishonoured in the sight of God: go forward for the sake of Christ Jesus thy Lord, that he may see of the travail of his soul and be satisfied, that there may be joy in Heaven over many repenting sinners: Go forward, that God may be glorified: go forward, and God be with you."

Yes! Such, after contemplating the Domestic Missions of the Church, would be the language of those not lost to a sense of their duties and responsibilities as men, as Patriots, as Churchmen, as Christians. And as they thus exclaimed, "go forward," they would with glad hearts, and willing minds, and free hands, pour their gifts into the treasury of the Lord—for God works by human means, and looks to men's deeds for the proof of the sincerity of their love, and the soundness of their faith.

But instead of this, the eighty-one Missionaries now engaged in this wide and arduous field are unsustained, and their number must be diminished unless the Churches in the older parts of our country, respond liberally to the call now made upon them by those to whom the Church has committed the superintendence of the Missionary work as her agents and representatives. There are among the sons of the Church those who can give largely, and who have done so. She now looks to them for a similar liberality: let her not be disappointed. There are none who cannot give something—few who might not by self denial give much more for Christ and the Church than they are in the habit of doing. Therefore "be merciful after thy power. If thou hast much, give plentifully; if thou hast little, do thy diligence gladly to give of that little."

FOREIGN.

CONSTANTINOPLE.

Letters have been received from the Rev. Mr. Southgate under date of Sept. 27, Oct. 7, 17, 27, and November 17th. From these we learn that Mr. Southgate is in the enjoyment of health and engaged in the prosecution of his duties. In the lack of matter designed for publication we insert the following interesting particulars respecting translations of the Liturgy into the *Amharic*, or *Modern Ethiopic*, the *Turkish*, and *Modern Armenian* languages.

The *Amharic*, or modern *Ethiopic*, is the language of a great part of the country of Abyssinia. The Liturgy has been translated into this language by the Rev. C. W. Isenberg, a Clergyman of the Church of England, in the service of the Church Missionary Society. During his residence as a Missionary in Abyssinia he found a great want of such a translation, and, upon his return, he devoted

himself chiefly to the accomplishment of this work. It is now completed and published, and a great portion of the first edition has been sent out to Abyssinia.

The Committee of the "Society for promoting Christian Knowledge," remark that—

"They are led to anticipate that the copies of the Liturgy thus sent out will be useful, not only in affording to Christians in Abyssinia a clear view of the doctrine and discipline of the Church of England, but also in advancing the knowledge of Christ among the Mahometan and Heathen tribes, by whom the *Amharic* is spoken."

With similar hopes the Committee have undertaken to publish a translation of the Liturgy in the Turkish language, which has been made by the Rev. Mr. Fieldsted, of the Church Missionary Society, assisted by a native of Constantinople. The

translation has been completed, and the printing so far advanced, that it will be ready in a short time for publication.

"In this translation care has been taken to avoid the florid style of the modern Turkish, and to adapt the language, as far as possible, to Christian devotional usage; though it is obvious that great difficulties must arise in the case of a language which has hitherto been used, almost exclusively, as a medium for conveying the thoughts and ideas of Mahometans. The want of devotional books among those Christians who know no other language than the Turkish, is very great. There are few, if any, Christian books of this kind, while the people to whom they would be useful abound in all the Turkish provinces in Asia. And it is anticipated that this translation will not be unacceptable to an increasing class of persons in these provinces, and even in Constantinople itself,—viz., Mahometan inquirers after truth. For it is known that, of late years, not a few of the Turks have shown a desire to become better acquainted with the religion of England. The Committee, therefore, cannot but hope that the translation of the English Liturgy into Turkish, may be made instrumental to the advancement of Christian knowledge, even among the Mahometan population of Turkey: and thus, though they can hardly venture to look immediately for great results, they think the prospect sufficiently encouraging to justify the step which they have taken."

Portions of the Liturgy have also been translated into the modern Armenian. The Rev. Mr. Southgate, in a letter addressed to one of the Secretaries of the "Society for promoting Christian knowledge," remarks:

"I notice in the 'Ecclesiastical Gazette' the resolution of your Foreign Translation Committee to prepare a translation of the Liturgy in

Modern Armenian, and am glad to see it. Such a translation is needed here at this moment. You have chosen, too, the right language, Modern Armenian, in preference to Ancient Armenian, or Armeno-Turkish. It will be a most useful work. If there is any aid which I can render in it, my services are at your command. . . . I should consider any time or labour, that I could devote to so useful an undertaking, most profitably spent.

"In explaining the character of our Churches, I made great use of your Arabic translation of the Liturgy, and presented copies to the Patriarch and to the Metropolitan of Mossoul. I put it also into the hands of others of the Clergy, and was rejoiced to find it a most effectual means of correcting numerous misapprehensions received from the Papists, and imparting readily the very information which it was my object to convey." * * * *

In another letter Mr. Southgate writes:

"When shall we have your Armenian translation of the Liturgy? I have no doubt it will be an instrument of great good. I know by trial that there is no way of introducing our Western Churches to our Eastern brethren, like the translation of the Liturgy. I remember, among many others, an incident at Mossoul. I put a copy of your Arabic translation into the hands of a Syrian Deacon, one of the best-informed and most influential men in the city. He glanced at it for a few minutes, and then said, 'It is not true, then, as we have heard, that in England they have the Communion only once in thirty years, and that then every body present rushes forward, and seizes a portion of the sacred elements for himself.' There are hundreds of such stories afloat. The Papists circulate them every where with the greatest diligence. The

Liturgy, wherever it goes, contradicts them; it is a witness which cannot be gainsaid."

An edition of the Liturgy in Arabic, published at Malta by the Committee of the Society for promoting Christian knowledge, is nearly exhausted. It is proposed that a new and improved version be published, in which the style shall correspond better with that of the ancient Liturgies of the Oriental Church.

The same Society also purpose to publish an edition of the HOLY SCRIPTURES in Coptic and Arabic, for the use of the Coptic Christians in Egypt. The Patriarch, in behalf of himself and clergy, has intimated his readiness to receive it.*

GOD speed the BIBLE and the PRAYER BOOK and the MISSIONARY!

GREECE.

We are still without intelligence from our Missions in Greece. The following account of a late visit to Naxos, one of the most considerable of the Cyclades, is taken from the journal of the Rev. J. Wolters, of the Church Missionary Society.

I shall now take a retrospective view of the five days which I spent at Naxos. I had often heard the island represented as the most beautiful and fruitful of the Cyclades; and although its general appearance is similar to that of other islands of the Archipelago—barren and unfruitful—yet, on a nearer inspection, I can affirm that it indeed may be called the Queen of the Cyclades.

On the first morning after my arrival, I was invited by my host to take a ride into the country,

his son accompanying me. We followed a mountainous road for more than an hour, nothing of particular interest attracting attention. I was told by my companion, that when King Otho rode the same way he asked his attendants what they were going to show him. Their reply was, "May your Majesty have a little patience, and you will certainly be pleased." The King rode on; and having ascended to the summit of a mountain, he stopped his horse, and, struck with admiration, exclaimed, "It is indeed beautiful!" And so it is. An extended valley opens before you, filled with gardens and fields; and among the foliage of olive, lemon, and other trees, the humble dwellings of the villagers appear. We entered the garden of a Greek who died about two years ago at Syra, and who was a friend of our cause. He used diligently to read our books; a little collection of which, including the Modern Greek Translation of the Holy Scriptures, I found in his house, on my visit to his widow.

After a ride of a few hours, I returned to the town; having seen enough of the island to form an idea of its beauty, although a month later it would be still more lovely. The town is situated on and around a hill; but it is so built, that, in walking through the streets, you are scarcely able to see the sky; producing a gloominess in the narrow streets, which, connected with the uncleanness prevailing everywhere, makes a very unfavourable impression on a stranger. But he is richly compensated on ascending the hill, from whence he may see the works of God displayed in the grandest and richest natural scenery, ani-

* The Arabic version used by the Copts is peculiar to them, being a translation from the Coptic, which is their authorized version; and it will not therefore supersede the necessity of a new Arabic version hereafter.

inating the soul to adoration and praise.

But, alas! the moral condition of the island induces painful reflections in the mind of the Christian visitor. The inhabitants are, it is true, Christians; but where are the fruits of Christian faith, hope, and love? where are they who adorn their Christian profession by a pious and holy life? The Gospel's joyful sound is proclaimed in tongues unknown to the people; in the Greek Churches, in Ancient Greek, and in the Roman Catholic Churches, in Latin. The number of Roman Catholics is but small in proportion to the population, which is about 12,000: they have, however, a Bishop, who is at present in Rome. There is also a Monastery of the Order of St. Lazarus, a fraternity of the Crucified, &c.; but where are the disciples of Christ? where that *faith which worketh by love*? Here and there, indeed, one may be found serving the Lord, even with a very imperfect knowledge of His will, in simplicity of heart. But, generally speaking, you meet with nothing but ignorance and superstition, and, in some instances, infidelity.

The Greeks have two schools; one Hellenic, with a small number of pupils; and another Lancasterian, with about 160. There being no school whatever for Girls, some little girls attend the Boys' School. The Roman Catholics have also a School, in which French, and even Ancient Greek, is taught: the number of pupils, however, is very small. The teacher of Ancient Greek in this School, a native of the Upper Town of Syra, was a pupil in our School in Syra for two years, and seems to be an intelligent young man. After leaving our establishment, he proceed-

ed to the Gymnasium, where he finished his studies. He remembered Mr. Hildner, and his expositions of the Gospel on the Lord's day, with pleasure. I presented him with the commentary on the first three Gospels, Chrysostom on reading the Scriptures, and Bickersteth's Scripture Help. During my short stay I had several occasions to testify *the truth as it is in Jesus*; not publicly, which in these countries is impossible, but privately, in conversations with one or more individuals with whom I became acquainted. I have been encouraged by this little tour. It has anew convinced me that a Missionary in these countries has no reason to despair of being able to make known the blessed truths of the Gospel of Christ. He CAN do it; not indeed in the pulpit, or in the street, or in the market-place, as the Missionaries in Heathen lands, but in an unassuming conversational way. The subject of religion is easily introduced, and, generally speaking, the people like to converse on religious subjects; so that there is nothing to prevent a Missionary from expressing himself freely, but prudently on the most important points of practical Religion. You may urge *repentance toward God and faith toward our Lord Jesus Christ*, expose the insincerity of merely nominal Christians, and enforce the necessity of searching and reading the Scriptures. They are forced to acknowledge that you speak the truth.

CHINA.

In the last number of the *Spirit of Missions*, it was our privilege to lay before the Church the interesting intelligence that the Rev. Dr. Boone had left Macao, and had taken up his residence at Kú-láng-sú, where he possessed many facilities in the Missionary work among the

Chinese. In his journey from Macao, he was accompanied by Mr. Abeel, from whose journal we make the following extracts, as containing some facts of special interest at this time. On their way they touched at Hong Kong, respecting which Mr. A. remarks :

Notwithstanding the unfavourable site of the place, Hong Kong is in the progress of the most rapid improvement. Dwellings, ware houses, roads, bridges, wharves, and rows of native mat-shops, have appeared as by magic. All seem inspired with the fullest confidence that it is destined soon to become a most flourishing commercial mart. Several missionaries are making arrangements to remove hither. The French Catholics with characteristic energy have already procured lands, and determined on erecting spacious buildings.

On Sunday, the 13th, we came to an anchor in the opium fleet near Namoh. The Chinese boats which we had seen passing to and fro nearly every day, became exceedingly numerous as we approached this anchorage. The large towns in the vicinity lay the seas under a heavy tribute. Namoh is an island near the coast, having three or four good sized towns in its bays and valleys. Separated a short distance from it is a small island, which, from the appearance of some of its rocks, has been designated Brig island. This is one of the important opium stations, where several English vessels are constantly moored, to which native boats come off from all quarters to purchase the drug. The English captains have taken possession of Brig island, and resort to it daily for exercise and amusement. They have constructed a good bridle-road around it, and purchased Chinese ponies. As far as they consider it safe, they have explored the adjacent bays and inlets, and represent the coast as studded

with towns and villages, containing a crowded population.

My teacher, who is with me, spent three years of his life at Namoh, and appears well acquainted with every object of interest in the vicinity. He pointed out a very high hill, on the main land, on the summit of which *dreams are believed to be prophetic!* The consequence is that men of all ages, classes, and pursuits, resort to the place, and spend a night to obtain information about the things which most deeply interest them. He passed a night there himself, but found it so cold that he could not sleep. There is only a small temple in the place, and the accommodations it affords are entirely insufficient to shelter the number of anxious inquirers into their earthly destiny. Would that men were as eager to learn what is to become of their souls in the eternal world! We were kindly entertained by the captains of the opium ships. One of them had the frankness to relate several instances in which he had known death to result both from the use of the drug and its discontinuance. This was a most unexpected reply to a question from one who evidently wished us to hear the testimony of such a competent witness in favour of its being a harmless luxury.

Anchorage of Amoy—Reception by British Officers.

On Thursday, the 24th, we entered one of the passages leading to Amoy, and ran up to the anchorage in a very short time. The entrance from the sea is between islands, ten or twelve of which stretch irregularly across between the northern and southern points of the main land which bound this inlet. The water is quite sufficient for any ships at any tide. Its rise is eighteen or twenty feet. Amoy is situated about six miles from the entrance. The town

of Amoy is almost hid, as you approach it, by the intervention of Kú-láng-sú, around which the foreign ships are anchored, and which is at present occupied by the English troops. Here we landed about eleven, A. M. Our letter to Major Cowper, and Dr. Boone's acquaintance with Mrs. Cowper, were sufficient guaranties to a favourable reception. Our expectations were fully equalled, and I may add here that from them and all the officers of the station we have uniformly received the kindest attention. Major C. took us to the two largest villages on the island, and showed us a number of houses, from which he allowed us to make a choice. The best of them had been stripped of the doors and windows. All the wood-work that could be abstracted has been carried away, and the brick floors have been torn up in search of buried wealth. It is difficult to say who has committed the greatest depredations, the soldiers and camp-followers in search of fire-wood, or the Chinese thieves. Between them they have turned a large proportion of the buildings into ruins. Even the temples have been molested, and the idols of one of them lie in pieces on the floor. In the evening we called on Captain Smith, the senior naval officer of the place, to consult with him about the selection of a house.

We made choice of a house within the sentry-lines, which required the least repairs, and is farthest removed from the most noisy part of the barracks. The house consists of a centre room of tolerable dimensions, with a narrow chamber on each side running to the same depth. There is a small, independent, projecting building on each side of the door as you enter the house, and several rooms for servants in a long narrow structure on one side of the dwelling. This is one of the most common plans of

building in China, for men of some property. On Saturday morning we took possession, and succeeded before night in getting the brick floors relaid, and the front door finished. We passed a quiet Sabbath, thankful for the goodness and mercy which had followed us in our passage, and brought us to such a pleasant habitation. Having neither cook nor cooking utensils, we sent over to Amoy, and had our food prepared at the eating houses there. We were rather surprised to find that all kinds of meats could be bought at Amoy, and prepared in any way at these houses. As Chinese dwellings contain very few windows, and these few are so constructed as scarcely to admit light, from the fear of admitting thieves, we were obliged to have several cut into the walls before we could see to read or write when the door was shut. Taking every advantage of us, our workmen kept us many days in noise and dirt; and I am sorry to add, cheated us as far as they could with our knowledge of the language. A few cheap articles of furniture were soon purchased, and we commenced, in a more uninterrupted way, our missionary duties.

28. A small portion of this day and of Friday last were spent in interpreting for the commandant. The object was a benevolent one, to get the people back to the cultivation of their lands. We have reason to fear that many evils have resulted to the Chinese from a total ignorance of their language. No one here is able to understand a sentence; of course they are obliged to have recourse to the uncertain expedient of judging of character by the countenance, and of guessing at almost everything else. Those in authority are desirous to remedy the evil consequence of this state of things and have requested us to lend our aid.

Intercourse with the Chinese—Kúláng-sú—Application for Books.

March 5. To-day a number of the old respectable men, the heads of villages and neighbourhoods, came to give in the names of those persons for whose good behaviour they stand security. This is the Chinese plan of keeping order, and seems admirably adapted to prevent imposition under present circumstances. It afforded an opportunity of preaching the gospel to an influential class, and they listened with much attention. Books were also distributed to them, which several of them sat down to examine on the spot.

March 6. Four Chinese, who had never bowed the knee to the true God, or heard of his wonderful love to guilty men, were present at our worship.

March 8. Had an interesting conversation this morning with two intelligent men, to one of whom I had given the New Testament before. He had read part of it with understanding and gave the other a very clear account of the birth of our Saviour and the circumstances of his early life. They both appeared to drink in the truth; but were surprised at what confounds all their countrymen, when they first hear it, that God can be worshipped without incense, or offerings, or any expenditure of money. They soon, however, perceive the propriety of the devotion which an omniscient and holy God requires—the devotion of the heart. We were received as benefactors at one of the villages by those whom we had assisted to recover their houses and lands. The majority, however, are afraid to bring back their families while the present state of things continue.

As Kúláng-sú is designed by the Rev. Dr. Boone, to be made, if possible, a permanent residence; the following account of the Island, and of Amoy, from

which it is but half a mile distant and to which, Dr. Boone writes, he can sail in a boat for *one cent*, will be regarded with interest.

“The island of Kúláng-sú can not be far from a mile and a half in length, and half that breadth. Its surface is most irregular, rising into several strange shaped hills and sinking into as many quiet valleys. It is almost impossible to have a greater variety of changes and prospects in the same space. It could be made a beautiful spot by adding trees to its naked hills, and giving to its romantic valleys a greater number of these ornaments of Nature. When the English took possession there were many trees scattered over the hills, which the Chinese have stealthily cut down and carried away. Several men were shot by the soldiers in the attempt. A number of very large fig-trees are still left, one of which throws its grateful shadow over the house in which we live. There are five or six villages on the island, which, as near as we can judge from inquiry and observation, contained formerly about 5,000 inhabitants. One or two of these were evidently inhabited by men of the higher and wealthier classes of society. Several of their houses are now occupied by the officers and soldiers, and fine specimens of Chinese taste they are. The island and town of Amoy is separated from Kúláng-sú, but little more than half a mile. The place is by no means as imposing in appearance as I had anticipated. It is, however, very compactly built, and contains a large population. The junks of all classes are very numerous. It carries on an extensive trade with Siam, Singapore, Formosa, and different parts of the Empire. At present every thing is in disorder. The municipal authorities have fled. The trade is in a great measure suspended. Multitudes have left the place. The

most daring and rapacious robbers abound. They even have recourse to stealing men and women, and submitting them to torture, until a sufficient ransom is obtained. The very boats are robbed in the day-time, as they come over to the market on this island to trade. Some check has been put to these intolerable evils by one of the ships-of-war anchoring between this place and Amoy. Foreign guns are the dread of those who often successfully resist their own.

According to Chinese authority the island of Amoy is nearly ten miles in length, and of irregular breadth. It contains a number of large villages. The hills are Chinese in character, bare and rocky. In all these places, and in many others in the surrounding regions, we hope to scatter the good seed, when the troubles and dangers of war have passed, and Missionaries are allowed to live in peace in the country.

Mr. A. remarks in relation to the inhabitants of Kúláng-sú:

"Every day we have applications for Christian Books. We are careful in their distribution, giving to those who can read, and refusing others, except in those cases where they have been very importunate and promised to have them read by their friends. The market held every morning, a few steps from our door, gathers a number of people together, and gives the opportunity of speaking at times to advantage. We are often occupied in listening to their complaints, translating their petitions, and preventing the impositions which some of the soldiers are disposed to practise upon them.

On the 31st of March Dr. Boone in company with Mr. A. visited Amoy.

"The old impression was revived, 'multitudes, multitudes.'" We passed up nearly a half a mile through the junks before landing. We were

struck by the encroachment of the houses upon the sea. Economy of room is the predominant feature. We passed through parts of a few streets before reaching the house of our conductor. They appeared like those in Canton, narrow, damp, and lined with shops. On the landing a crowd began to assemble, which increased until we entered the house. Our friend led us to a shabby-looking establishment, but prepared a sumptuous dinner for us. The dishes were numerous and palatable; but the incongruous mixtures severely taxed our powers of digestion. It was a gratification to meet a number of respectable persons here, who had been attracted by curiosity, and to whom we had the privilege to make known the unity of the Godhead and the greatness of his love to all nations of men. When we returned we were escorted by a greater crowd than before. They appeared to be attracted by mere curiosity, and showed no disposition to molest us. This we trust is the first of many visits to this place. What a plenteous harvest! May all the remaining hedges soon be thrown down, and many reapers be permitted to enter.

Falsehood and Dishonesty.

Mr. A. gives the following illustration of the falsehood and dishonesty of some of the natives:—

I have lately had some sad specimens of the falsehood and dishonesty of those in whom I reposed comparatively the most confidence. Soon after our arrival, a man made his appearance, who professed to be a near relative and guardian of the owners of the house in which we live. A little boy was presented by him as the joint proprietor with his mother, the father and husband having been lost at sea. He said that the family were now in very straitened circumstances, having not

only lost their house, but about 1,400 dollars which had been taken by robbers from under the floor, where they had concealed it. We took pains to inquire into the truth of his story, and were led to believe it. Mr. Boone and myself thought it right to allow a small rent for the house, and accordingly gave the man a few dollars to be repeated monthly. The next month he made his appearance, but our boy, who had always appeared to us peculiarly frank and honest for a heathen, suggested the propriety of inquiring whether the money was ever given to those for whom it was professedly received. He said he knew the parties and would go himself to the owners of the house. He returned with the information that the man who had received the money, though a relation, had deceived me and defrauded the woman. A lad was then sent by the family, whom our boy and others present recognized and the money was given to him. A day or two afterwards the cook came privately and whispered to me that our *honest* boy had actually made the lad give him one half of the money for his disinterestedness in preventing it from falling into improper hands. When the whole truth was developed, it appears that the boy had given this very cook and my teacher a part of the sum to bribe them into silence.

The testimony of Mr. A. corresponds with that of Dr. Boone in relation to the free opening for the entrance of the gospel.

I find many opportunities of scattering the good seed. In the house, by the wayside, in the fields, in the boats, there are individuals or groups to be found to whom the Gospel can be made known. I have seen the good results of this kind of labor in other fields; but our chief dependence must be in more methodical and repeated instruction, "line upon

line, precept upon precept." Upon the whole we are greatly encouraged in this field. We have never been so unfettered in China. It is true the spirit of war does not consort with the Gospel of peace, but God is evidently employing the one in this country to prepare a way for the other.

On the 10th of April Dr. Boone left for Macao for the purpose of taking his family to Kulang-su. He returned with them and arrived at Kulang-su on the 7th of June, from whence letters have been received from him under date of June 16, and August 5, extracts from which were published in our last number.

INDIA RIPENING FOR THE RECEPTION OF THE GOSPEL.

Extract from an Address of the Rev. A. F. Lacroix.

India, of all the countries of the habitable globe, is the most prepared of the Lord for the reception of the Gospel. And if this be true, as I hope to be able to prove, is it not clearly the duty of Christians to direct their efforts, primarily, to the promotion of the Missionary Cause in that country? The Israelites travelled when they saw the cloud and the pillar move, and halted when the pillar remained still; thus consulting the Lord in all their goings out and comings in. In the same manner, Christians, who are anxious for the conversion of the world, should consult the will of the Lord, as to the particular spheres which they should first occupy. I am afraid that the omission of this duty has been the temporary cause, at least, of the failure of many a Mission. The Apostles paid very great attention to the leading of the Lord in this respect. The Apostle Paul, when he had determined, for reasons which commended themselves to his own

mind, to go to Asia Minor and Bithynia, because he was directed to more important fields immediately relinquished the plan of his own devising, and went to Macedonia. And though we have no supernatural intimations to guide our conduct, still we have, in the dealings of God's providence, clear intimations as to what we should do with respect to the Missionary Work.

It is universally acknowledged, that when our Lord became incarnate, the world had been prepared for his coming by many events which affected the social, moral and political interests of mankind. If, therefore, the same features are now to be found in the heathen world, can we be erring in sending the Gospel there? We surely never can err when we are imitators of God. If God thought a certain state of preparedness best suited for the introduction of the Gospel of His Son into the world, surely, where the same features are now to be found in any Pagan Country, we must acknowledge that God has prepared that country for the Gospel. All the requisite features are now to be found in India. Let me illustrate my meaning. At the time of our Lord's coming, nearly the whole of the habitable globe had been conquered by the Romans, and thus had been brought under one monarchy—a circumstance which greatly facilitated the intercourse of the various nations who formed it. The same has been done in India by the conquests of the British, who have united under one sovereignty, rule, and polity, innumerable tribes of nations which were formerly at war with each other; a rule so far professedly Christian, that it affords full and entire liberty—I ac-

knowledge it with gratitude—to the Missionaries to go wherever they wish in the land, and enables them to prosecute their labours with security. Take, then, the general expectation which had been raised about the time when the Messiah appeared, that a great King would appear in Judea, whose sway would be universal, and would alter the whole state of things—which expectation was accompanied by a presentiment of great moral revolutions, and the overthrow of the existing religious systems. The same is to be found in India at the present time. There the Indians, one and all, owing especially to an ancient prophecy in their holy books, are fully expecting, in the age in which we are living, the entire overthrow of their religion, and that a totally new order of things will prevail. All the efforts of the Christian Missionaries in India have tended to convey to the Natives the impression that a new order of things is at hand. It is owing to this that they display so wonderful an apathy in the defence of their own system; for what can tend more to weaken effort in any cause than despair of its success? Again, if you mark the settling down in many parts of the Roman Empire of the Jews, who communicated knowledge to the people, who exhibited to them their purer worship—if you take the Translation of the Old Testament into Greek by the order of Ptolemy, which circumstance alone tended to correct many erroneous notions of the people respecting God, his attributes, his revealed will, and other things—the same state of preparation is now to be met with in India, through the same causes. Europeans, instead of Jews, have settled every where; every thing

is prepared for the spread of some kind of knowledge; there are Churches and Chapels where the Natives see a purer worship; there are copies of the Sacred Oracles, Books, and Tracts, widely disseminated, which are favourably operating upon the people, and very probably far more favourably than the same causes formerly operated upon the Roman Empire.

But there are still other signs of the times, which preceded the first establishment of Christianity, to be found in India. When Heathenism in the Roman Empire was falling, you are aware that the remaining adherents of it sought the aid of the Platonic philosophy to strengthen it. This introduced more refined ideas into it, and made the system more palatable to a people who had become too much enlightened to adhere to the gross system of idolatry which had hitherto prevailed. And—will you believe it?—the very same experiment is now being resorted to in India. There are many learned Brahmins, and among them the followers of Rammohun Roy, who, entirely despairing of keeping up the Hindoo system of religion in its ancient form, are now endeavouring to engraft a more refined system upon it, chiefly taken from the most unexceptionable parts of the Vedas, and according to which system its adherents are to worship only the God of Nature, without any sensible representations. Their object is candidly avowed in a paper which was published not long before I left India. They actually state, that they will endeavour to impede the progress of Christianity, which they say is fearfully rapid, by holding forth a system more suited, than their own, to the people of the present enlightened age.

Take another great national and moral revolution, the revolution of the sixteenth century. You are aware that it was brought forward and prepared, in a great measure, by the revival of literature in the West, by the writings of such men as Erasmus and others, which all had a tendency to bring the existing system into disrepute, and to strike an open blow at the intolerable system of priestcraft which obtained in those days. In India, events of a precisely similar description are happening, which promise just as favourably for the advancement of truth. There, we find the study of European science, literature, the efforts of the press, the intercourse with Europeans, the labours of the Missionaries, and the fact, that many leading men among the Natives have already shewn a want of confidence in their own system of religion. Indeed, so much, does this improved feeling prevail in the metropolis of India, that I know of numbers who are quite ready, so soon as a favourable opportunity presents itself, to bid farewell to Hindooism; to which they adhere now only through the fear of obloquy and persecution. I appeal to you, then, whether, from the north pole to the south pole, there is a single nation which is so visibly prepared of the Lord for the reception of the Gospel as India.

THE CONTRAST.

At a public meeting held in the city of London, the Rev. G. Pritchard stated the following facts in relation to the South-Sea Islands.

“More than two-thirds of their infants, the moment they were born, were hurried into eternity, either by the hands of their own mothers, or by those whose trade it was to practise

infanticide. Numerous were the rites to appease gods of their own making. I have seen a large extent of ground, where these temples stood, strewn with human bones—the bones of these sacrifices. Were I to carry you back for a few years in the history of the South-Sea Islands, I might point to companies of men, with fiend-like ferocity, gorging themselves with human flesh—I might shew you, suspended in the air on the point of the warrior's spear, children writhing in the agonies of death—I might conduct you to the licentious dance, where scenes were witnessed too abominable for language to describe—I might point to another company, shewing by their lacerated fingers, having chopped off one joint after another, that they were endeavouring to appease the anger of their imaginary god—I might shew you a man carrying his father, professedly to bathe him in a river, but in fact to throw him into a hole which had been already dug, that he might no longer be a trouble to the family of which he was a member: but enough has been said to shew the deplorable condition of the South-Sea Islanders, before they were favoured with the Gospel of Christ. What is their present condition? They are now enjoying the glorious liberty of the Children of God. You may see the aged warrior sitting with the young disciple, conversing about their eternal peace. You may now see parents surrounded by their offspring, ready to minister to their wants: the wife no longer separated from her own offspring by superstitious observances: they are now, as one compact family, enjoying the blessings of civil and social life. And what is the language we hear from their lips? *Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God!*"

FEARFUL CHARACTER OF HEATHENISM.

A mournful illustration of the moral influence of Heathenism is thus given in a late communication of the Rev. J. F. Osborne, of the Church Missionary Society, stationed at Agaporah, in India within the Ganges:

"To-day one of the Catechists came to tell me that a Ghaut murder was about to be perpetrated near the Mission Station. I immediately went to the spot; and saw a poor fellow, who was dying of the cholera, lying on his bed, which was standing in the river. There were present many Brahmins, with whom I and my Catechist reasoned on the folly and wickedness of their conduct; but it was all in vain. After some time, they took the unhappy creature, and rolled him in the mud of the river. They cried out, in a dreadful tone, that the Ganges was God; believing, that if the sick man died in the mud hearing those cries, his eternal felicity would be secured. I protested, as strongly as my imperfect acquaintance with the language admitted, against the horrid deed. Some mocked, others blasphemed, and they would not desist. I gave away some Tracts, and left the dreadful scene sorrowing. I could not forbear to think of the blessings which Christianity, even in a temporal point of view, would introduce, when it should be diffused throughout this dark land.

"This is the principal day of the Churruck Poojah. I went to a large tank, where I understood the swinging would take place, and was astonished at the immense concourse of people. How my heart sickened, when I saw a poor wretch, with several spikes driven through the fleshy part of his back, fastened to the swing; and raised,

by means of a pole, thirty feet, I should think, from the ground! He was then turned round and round in a frightful manner, much to the amusement of the degraded and inhuman spectators. I saw two unhappy men swinging at the same time. I spoke to some of the people in English, to others in Bengalee. One affirmed that the proceedings at this Poojah were according to the command of God; and a Brahmin said, that without shedding of blood, God was not satisfied. I then told him of that Saviour, whose blood *cleanseth from all sin*, and who suffered in our stead. Having given away many Tracts, I stood on a bank with two Catechists, who addressed about fifty or sixty people gathered around us. While we were thus engaged, some Devotees passed, followed by many people. Some went before them with music, one flourished a sword, and others waved flags. I never felt so much what Heathenism is as I have felt to-day; and this is the Lord's Day! What a contrast between the dreadful scene which I have this day witnessed in India, and those far different Lord's Day scenes with which I have been familiar in happy England!

INTERESTING STATISTICS.—To those who are familiar with the history of the Society in England for the "Propagation of the Gospel in Foreign Parts," and indeed to all Churchmen and friends of missions, the following extract from the speech of the Rev. Charles Cator, at a late meeting of one of the Diocesan Committees, which have in view the support of this excellent and venerable institution, cannot fail to be highly interesting. The facts which it contains will prove convenient for future reference. The Rev. gentleman remarked that,—

When appealing to the public for fresh supplies and renewed contributions, it will be needful to produce a statement of the results of their aid already rendered, and the necessities that remain to be supplied. America, which was the first fallow in the field of the foreign parts of the world into which this society first put their spiritual ploughshare, demands the first place in this statement. The provinces of British North America are now divided into four dioceses, which are as follows:—The See of Nova Scotia, Cape Breton, Prince Edward's Island, and New Brunswick, which comprises a population of 402,322 inhabitants, and a country extending to 48,435 square miles. In this diocese, Bishop Inglis and fifty missionaries are engaged in the work of the society. Toronto, West Canada, which comprises 450,000 inhabitants, and 100,000 miles. Bishop Strachan and ninety missionaries are stationed in this diocese. Quebec, in East Canada, comprising 650,000 inhabitants, and 200,000 miles; Bishop Mountain and fifty missionaries are engaged in the work in this diocese. Newfoundland and the Bermudas, comprising 92,000 inhabitants, and 30,012 miles. Here are stationed Bishop Spencer, and 29 missionaries. In reference to the West Indies, there is the Bishopric of Jamaica, comprising a population of 400,000, and 5,526 miles. Bishop Lipscomb is stationed in this See. The Bishopric of Barbados comprises a population of 252,810, and 3,123 miles; and Bishop Parry is engaged in that part of the world. The Bishopric of Antigua comprises 47,156 inhabitants, and 337 miles; Bishop Davis is engaged in this Bishopric. The diocese of British Guiana, in which Bishop Austin and six missionaries labour, comprises 82,700 inhabitants, and 1,518 miles. In reference to our operations in the

East Indies, the Bishopric of Calcutta, in which Bishop Wilson and eight missionaries labour, comprises a population of 70,000,000, and 348,400 miles. The Bishopric of Madras, in which Bishop Spencer and 31 missionaries labour, comprises a population of 16,500,000, and 146,500 miles. The diocese of Bombay, in which Bishop Carr and four missionaries labour, comprises a population of 7,000,000, and 68,074 miles. The diocese of Australia, of which Bishop Broughton is the Prelate, and in which 39 missionaries labour, comprises 160,777 inhabitants, and 434,507 miles. The Bishopric of Tasmania and Van Diemen's Land, in which Bishop Nixon and 11 missionaries labour, comprises 50,000 inhabitants, and 24,000 miles. The diocese of N. Zealand comprises 110,000 inhabitants, and 95,000 miles. That of the Cape of Good Hope comprises 163,130 inhabitants, and 110,250 miles. Bishop Selwyn and eight missionaries labour in that diocese. Bishop Tomlinson is the prelate who labours in the diocese of Gibraltar. The field of labour thus presented comprises no less than 96,410,895 inhabitants, and 1,616,688 square miles. Here is a territory nearly fifteen times as large as the mother country, with from 380 to 400 missionaries, of whom 318 are supported in whole or in part by this society; and what are these amongst so many as 96,410,895 persons subject to the British isles? In England, for the supply of 10,000 parishes, to speak in round numbers, there are more than as many Clergymen employed; whereas, in our colonial possessions, after the same population, the number of missionaries sent out would furnish no more than one Clergyman to 88 such parishes.

The report of the Bishop of Toronto will give some idea of the division of a colonial diocese. He says, "the diocese of Toronto will very soon contain 400 townships, each of which may average 100 square miles, an extent equal to nearly 20 ordinary parishes in England. But such a minute division it would be vain to attempt, nor will it, for many ages, be required by the population."

Of these dioceses we have seen that there are four dioceses in America, including Newfoundland, containing 26,980; in the West Indies, four, comprising 20,062; in the East Indies, three, comprising 21,621; in Australia and Van Diemen's Land, two, comprising 8,017; and New Zealand and the Cape of Good Hope comprise 3,898; and in Gibraltar there is one, comprising a large number. In each of these dioceses it is not now left to the solitary efforts of a missionary, but to the combined energies of the Bishop and the Clergy; the wandering colonists dispersed are sought after, and found, and gathered into the fold of Christ. The Churches are thus consolidated and confirmed; and they become witnesses to the surrounding tribes of the earth, that the English nation, which has been cut off from the communion of the Church of Rome, has not apostatized from "the faith once delivered to the Saints," that the people of England are not the heretics they have been described to be, and that their desire is to extend the right hand of Christian fellowship to the whole world, to renew their communion and intercourse with the ancient Churches on the common principles of Christian charity, and explaining wherein we differ, without participating in their superstitions, which are contrary to the Gospel of Christ.

The Secretary and General Agent of Domestic Missions is returning to New York; and the facts and information he has collected in his extensive tour through the West and South, may be expected in a future number of this Journal.

TEXAS.—The Rev. Charles Gillett, Missionary to Texas, sailed from this port for Galveston, on the 11th ult.

CHRISTMAS OFFERINGS.—The amount thus far received from our Sunday Schools as "Christmas offerings," is about \$800. We hope to present in our next number a table shewing the sources and amount of the various "offerings," with some interesting facts in relation to the subject.

JOINT MISSIONARY MEETING OF THE DOMESTIC AND FOREIGN COMMITTEES, HELD AT ST. BARTHOLOMEW'S CHURCH, ON SUNDAY EVENING, JAN. 22, 1843.

We have space only to record very briefly the particulars of this interesting meeting; interesting, in view of the important crisis in our Missionary operations for which it was called; interesting in view of the facts communicated in relation to both the Domestic and Foreign field; and interesting, in view of the crowded assemblage in one of our largest Churches—convened in the presence of the Bishop, surrounded by more than a score of his Presbyters, most of whom were arrayed in their official vestments. It was truly a heart-cheering scene to the Christian Churchman; and though the occasion was fraught with much of sadness in view of the embarrassed condition of the finances of the two Committees—an embarrassment which, without immediate relief, must result in recalling some

of our missionaries—yet we are encouraged to hope that the common interest thus manifested in this common cause, will prove a grateful earnest that the sons and daughters of the Church will, as with one heart, come forward to her help in this the hour of her need.

Prayers were read by the Bishop, the lesson for the evening being selected from Is. 62. The Bishop stated the objects of the meeting, and warmly commended the claims of the Missionary cause with respect both to the Domestic and Foreign field. Addresses were also made by the Rev. L. P. W. Balch in behalf of the Domestic Committee—by the Secretary and General Agent of the Foreign Committee—by the Rev. B. I. Haight, and by the Rev. James Milnor, D.D. The Bishop again in a few words warmly urged the cause of missions on the Church, and in her name asked the Christian offerings of his brethren to be laid upon the altar our Lord. While the "offerings" were being collected, the Bishop read the sentences, from the "offertory." The whole amount received, including \$100 sent from St. Thomas's Church, is, we understand, upwards of \$450; to which should be added some pledges, in which the amount was not specifically designated.

"ALMIGHTY AND EVERLASTING GOD, WHO BY THY HOLY APOSTLE, HAST TAUGHT US TO MAKE PRAYERS AND SUPPLICATIONS, AND TO GIVE THANKS FOR ALL MEN: WE HUMBLY BESEECH THEE MOST MERCIFULLY TO ACCEPT OUR ALMS AND OBLATIONS."

"BESEECING THEE FOR ALL SORTS AND CONDITIONS OF MEN, THAT THOU WOULDST BE PLEASED TO MAKE THY WAYS KNOWN UNTO THEM, THY SAVING HEALTH UNTO ALL NATIONS."

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Contributions received by the Treasurer of the Committee for Domestic Missions, from December 28th, 1842, to January 18th, 1843.

<i>Diocese of Maine.</i>		
Bangor, St. John's church, Christmas offering	20 00	
.. S. S. offerings of ditto	8 00	28 00
<i>Diocese of New Hampshire.</i>		
Dover, St. Thomas's church, Christmas offerings	10 00	

Manchester, St. Michael's church, Christmas off. S.S.	1 00	11 00
<i>Diocese of Vermont.</i>		
Rutland, Trinity church, one half	10 00	
.. ditto Sunday School	1 50	
St. Albans, Union church, Christmas offering S.S.	4 44	17 94
<i>Diocese of Massachusetts.</i>		
Andover, Christ church, Christmas offerings	10 00	
.. Christmas off. of S.S.	4 26	
.. Mrs. D. for Jubilee College	5 00	

Boston, Grace church, Ladies' Association, for Missions in Illinois	70 00
For Logansport	30 00
Part of a collection	2 00
Christmas offering S.S. $\frac{1}{2}$	23 12
From Mrs. J. B. Brewer	5 00
From a friend	5 00
.. St. Paul's church, Missionary Association for Illinois \$6; general purposes \$132 25	188 25
Sunday School one half	32 18
.. Christ church, Christmas offerings of S.S.	5 00
.. Trinity Hall, Christmas offering S.S.	5 00
Chelsea, Mount Zion church, Christmas offering S.S.	0 75
Charlestown, St. John's church, Christmas off. S.S.	10 06
Hanover, Saint Andrew's Church, Christmas offering, S.S.	15 36
Lowell, St. Ann's church, Female Miss. Society, for Missions at Jonesville	10 00
.. St. Luke's church \$8 35; Christmas off. S.S. \$2 13	10 48
Newton, St. Mary's church, Christmas offering S.S.	10 12
Nantucket, Trinity Church	20 00
Roxbury, St. James church, Christmas offering S.S.	10 57
Springfield, Christ church, Christmas offering S.S.	5 25
Salem, St. Peter's church, Christmas offering S.S.	6 40
For Albion, Ohio	15 00
For general purposes	20 60
Taunton, St. Thomas's church, Christmas offering S.S.	8 88
Wilkinsonville, St. John's church. \$7 75; Christmas off. S.S. \$17 75	25 50 534 78

Diocese of Rhode Island.

East Greenwich, St. Luke's church, \$7 75; Christmas off. S.S. \$1 25	9 00
Newport, Trinity church, for Mission at Jonesville	20 00
ditto at Albion 30; Davenport 15	45 00
For conversion of the Jews	20 00
For general purposes	19 00
Christmas off. of S.S.	6 00
Pawtucket, St. Paul's church, yearly contributions $\frac{1}{2}$	35 00
From Miss A. Bowers	2 00
Providence, St. John's church, Christmas offering of 80 S.S. Scholars $\frac{1}{2}$ \$12 22, do. do. 85 colored do. \$2 78	15 00
Warren, St. Mark's church, Christmas offering S.S. 1-2	4 50
Wickford, St. Paul's church, Christmas offering S. S. one half	1 90
Woonsocket, St. James' church, Christmas offering S. School	21 00 179 40

Diocese of Connecticut.

East Haven, Christ church, Christmas offering	10 00
Hartford, Christ church, Christmas offering S.S.	10 22
New Haven, Trinity Parish	33 00
Northfield, Trinity church	20 00
Pomfret, Christ church, Christmas offering S.S. for Mr. Dupie's school at Illinois	1 00
Westville, New Haven, St. James's church, Christmas off.	5 00 79 22

Diocese of New York.

Cooperstown, Christ church, for Flint, Mich. (including \$2 from a family mite box)	8 68
Flatbush, St. Paul's church, monthly offerings half for Bp. Chase	17 00
Flushing, from Robert Carter, Esq.	50 00
Goshen, St. James's church, from a little girl	25 00
Brooklyn, Emanuel church, Christmas off. S.S. one half	10 00
Hempstead, St. George's church	5 00
Newtown, St. James' church, for ch. at Flint	10 00
Newburgh, Saint George's church Christmas offering S.S.	6 00
New York City, St. George's church 12 87	
By a member of the Miss. Association of St. George's church	500 00
.. St. Mark's in the Bowery	25 00
A parishioner of do. for Rev. Mr. Lyster	1 00
.. St. Bartholomew's church by a parishioner for Missions in Illinois	2 00
.. Grace ch. for church at Flint,	50 00
.. St. Paul's chapel, Christmas offering S.S.	6 00
General contributions of do.	7 17
.. From David Hadden, Esq.	50 00
.. From a Friend to Missions	50 00
.. From church at M. A.	20 00
Poughkeepsie, Christ church Christmas off. S.S. 1-2	2 50
Rochester, St. Luke's church	100 00
.. Christmas offering S.S.	7 50
Rye, Christ church, from a member	15 00
Williamsburgh, St. Luke's church, Christmas offering S.S. three quarters	6 15 986 87

Diocese of New Jersey.

Belleville, Christ church	7 00
Camden, St. Paul's church	5 85
Morristown, Trinity church, Christmas offering for Bishop Kemper	17 28
New Brunswick, Christ church, Christmas off. S.S.	6 00
From a lady	1 00
Spottswood, Saint Peter's church Christmas offering	5 00
Trenton, St. Michael's church	25 00
.. From an individual	10 00 76 63

Diocese of Pennsylvania.

Philadelphia, St. Luke's church	66 63
.. St. Andrew's church	10 50
.. Missionary box for Bp. Chase	5 00
.. Church of the Evangelist one half	3 93
.. Christmas offering S.S. one half	7 50
.. St. Peter's church, Christmas off. S.S. one half	14 75
.. Gloria Dei, do. one half	4 65
.. From E. D. F. \$5; from A. H. \$2	7 00
Reading, Christ church, Christmas offering S.S. one half	8 57
Westchester, Holy Trinity, Christmas off. S.S. one half	4 65 153 18
<i>Diocese of Maryland.</i>	
Washington City, Trinity church	90 00
.. Female Missionary Society for Evansville of same	25 00
.. for Jubilee College	10 00
.. Christ Church	25 00 150 00

<i>Diocese of South Carolina.</i>		
Charleston, St. Luke's church	5	35
.. St. Stephen's church	25	43
.. Monthly collection	17	00
.. Sunday School	4	60
.. St. Andrew's church	25	00
.. A wedding fee from Pinesville	25	00
.. St. Michael's church, Christmas offering	19	50
.. Bible class, to purchase S.S. books for the west	13	00
.. General collection	110	00
.. From an individual	1	00
Cheraw, St. David's church	114	50 360 03
<i>Diocese of Georgia.</i>		
Montpelier, St. Luke's church 1-2	7	50
Savannah, St. John's church, Christ- mas offering S.S.	15	00 22 50
<i>Diocese of Louisiana.</i>		
New Orleans, Christ church, for Missions in Louisiana	250	00
.. From R. Relf, Esq.	15	00 265 00
<i>Diocese of Ohio.</i>		
Columbus, Trinity church 1-2	25	00
.. Christmas off. S.S. 1-2	5	00
Elyria, St. Andrew's church, Christ- mas offering	10	00
.. New Year's gift	1	00 41 00
<i>Diocese of Kentucky.</i>		
Danville, from Mrs. Griffith,	1	00
Louisville, St. Paul's church	121	75
.. Christmas offering S.S.	34	00 156 75
<i>Diocese of Illinois.</i>		
From Jubilee College, Christmas off.	18	12
<i>Diocese of Missouri.</i>		
St. Louis, Christ church, from a member	5	00
.. St John's church, Christ- mas offering	12	50 17 50
<i>Diocese of Wisconsin.</i>		
From the Rev. Mr. Hobart, for Wisconsin	1	00
	\$3,098	92
(Total since June 15, 1842, 12,210,42.)		

FOREIGN MISSIONS.

*The Treasurer of the Foreign Committee ac-
knowledges the receipt of the following do-
nations from the 15th of December, 1842,
to the 15th of January, 1843.*

<i>New Hampshire.</i>		
Manchester, St. Michael's Ch. S. S. Christmas offering $\frac{1}{2}$	1	00 1 00
<i>Vermont.</i>		
Rutland, Trinity Church $\frac{1}{2}$	10	00
.. S. S. off. do. 1	50	11 50
<i>Massachusetts.</i>		
Andover, Christ' Church, for Ch. at Galveston 2 00		
.. Foreign Missions generally	8 88.	
.. S.S. Christmas offer- ing $\frac{1}{2}$ 4 25, ed. of Martha Punchard, Africa 20 00	35	14
Boston, St. Paul's Church, balance of pledge for 1842 support of four children in Af- rica \$40 00, Missionary Association for the Jews 5 00. Foreign Mis. gen- erally 201 25-205 25, S.S. Christmas offering $\frac{1}{2}$ 32 18	278	43
.. Grace Ch. S. S. and Branch, Christmas off. $\frac{1}{2}$ 23 12 Balance six months sup- port of 15 children in Africa to July, 1843	125	87 149 99
.. Christ Church, S. S. Christ- mas offering $\frac{1}{4}$ 5 00, As-		
sociated meeting 150 48	155	48
Boston, Trinity Hall, S. S. Christ- mas offering $\frac{1}{2}$	5	25
A friend, by C. Stimpson, Jun. 5 00 J. Salter \$2 84; for Church at Galveston \$4	6	84
.. St. Luke's Church, for Ch. at Galveston	62	00
Charlestown, St. John's Church, S. S. Christmas off. $\frac{1}{2}$	10	06
Chelsea, Mount Zion Church, S. S. Christmas offering $\frac{1}{2}$	0	25
Hanover, St. Andrew's Church, S. S. Christmas offering $\frac{1}{2}$	15	36
Lowell, St. Ann's Church, ladies, for Mr. Payne's sch. Africa St. Luke's Church, S. S. Christmas offering $\frac{1}{2}$	2	12
Nantucket, Trinity Church, S. S. Christmas offering $\frac{1}{2}$	5	50
Newton Lower Falls, St. Mary's for Africa 24 00 S.S. Miss. box for Afri- ca 1 91, Juvenile Miss. Society for Africa 4 09, S. S. Christmas offering $\frac{1}{2}$ 10 12	40	12
Roxbury, St. James's Church, S. S. Christmas offering $\frac{1}{2}$	10	57
Salem, St. Peter's Church, S. S. Christmas offering $\frac{1}{2}$	6	40
Springfield, Christ Church, a lady 50 00, S.S. Christmas off. $\frac{1}{2}$ 5 25	55	25
St. Peter's Evangelical Society for church at Galveston 20 00 Foreign Missions gene- rally 20 60	40	60
Taunton, St. Thomas's Church, S.S. Christmas offering $\frac{1}{4}$	8	88
Wilkinsonville, St. John's ch.	7	75 926 99
<i>Rhode Island.</i>		
Bristol, St. Michael's church, for ch. at Galveston 30 00		
.. A member for do 5 00		
.. S.S. Christmas offering 6 75		
.. Miss C. Fales 1 00		
.. Mrs. R. De Wolf, and Mrs. Hannah Gibbs, \$5 each, 10 00		
.. George Pearse \$3; Billings Waldron \$2	57	75
Newport, Zion church, for church at Galveston	16	80
.. Trinity ch., ed. of "Gray Gil- liat," Africa \$20; ed. "Mary Champlin," Africa \$20; S.S. (\$8) being Christmas offering, ed. "Maria Whipple Vinton," Af- rica, \$20; for church at Gal- veston \$23 23; S.S. Christmas offering for do. \$5; do for Rev. C. Gillett's, Mission for S. School books \$10; Foreign Mis- sions generally \$6 77	105	00
Pawtucket, St. Paul's ch. yearly con- tribution $\frac{1}{2}$ 35 00, Young ladies' sewing circle, for ed. Eliza Tait Africa 20 00	55	00
Providence, St. John's church, for church at Galveston 31 52 S.S. Christmas off. $\frac{1}{2}$ 12 22 Coloured School, do, $\frac{1}{2}$ 2 78	46	52
Warren, St. Mark's church, a mem- ber, for church at Galves- ton 2 00, S.S. Christmas off. $\frac{1}{4}$ 4 50	6	50
Wickford, St. Paul's, S.S. Christmas offering $\frac{1}{2}$	1	90
Rev. T. S. Randolph	1	00 230 47

Connecticut.

Derby, St. James's church, Anna Humphreys Society, ed. "Anna Humphreys Africa," 2nd payment	15 00		
Hartford, Christ church, ladies of, for ed. of a child in Africa	20 00		
New Haven, Trinity Parish church, bal. one year subscrip. sup. of female beneficiary at Athens	22 00		
Waterbury, St. John's church, for church at Galveston 5 00 S. S. Christmas off ½ 8 32	13 32	70 32	

New York.

Brooklyn, St. Ann's church, S. S. Christmas offering School No. 1 9 25			
" No. 2 14 08	23 33		
" Emanuel church, S. S. Christmas offering for Africa ½	10 00		
Flushing, Mrs. Carter	25 00		
Hempstead, St. George's church	2 51		
New York, Ch. of the Nativity, S. S. St. Mark's ch. 12 06, S. S. Chris. off. ½ 11 26, All Saints church, S. S. Christmas off. ½	23 32	7 50	
" St. James's church, S. S. Christmas off. for Africa	2 00		
" St. Luke's church, S. S. Christmas offering for Africa	7 69,		
" Church of the Ascension, a lady, for the ch at Galveston,	30 00		
" A friend to Missions, for China, Africa, and Texas,	1000 00		
" St. Bartholomew's ch. S. S. ed. of Sophia Bartholomew 2nd ann. payment	20 00		
" D. H.	30 00		
St. George's church, Rev. Dr. Milnor	100 00		
" do. S. S. Christmas offering. senior school ½ \$6 62; junior ½ \$4 00,			
" G. M. and F. 3 children savings of the past year by self-denial for ed. an African boy under Rev. J. Payne, to be called Horatio Gillet, \$20			
" thank-offering of parents in behalf of an infant daughter for support of an African girl, under Rev. J. Payne, to be called Rachel Maynard \$30; Duane street S. S. Christmas offering ½ \$2 25 62 87	162 87		
" Christ church	8 95		
" A friend to Missions	50 00		
" Saint Stephen's church, monthly collection for Africa \$2; for Foreign Missions generally \$23	25 00		
New Rochelle, Trinity church, for ch. at Galveston	20 00		
" Epiphany off. 16 00	36 00		
Newtown, St. James's church, for Rev. C. Gillett's mission, Texas	100 00		
Poughkeepsie, Christ ch. S. S. Chris. offering ½	2 50		
Schenectady, Rev. Dr. Potter, for ch. at Galveston	5 00		

Somers, Westchester county, a few young ladies, for Mrs. Hill's school, Athers	5 00		
Watervliet, THEO. for China,	5 00		
Re-payment of a counterfeit note	2 00	1584 76	

Western New York.

Rochester, St. Luke's church, support of Sophia Rochester, Africa \$20; for Africa \$20; for Foreign Missions generally \$60; S. S. Christmas off. 7 50	107 50	107 50	
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New Jersey.

Billerville, Christ church, and S. S. Christmas off. ½	7 00		
Camden, St. Paul's church	5 00	12 00	

Pennsylvania.

Honesdale, Grace church, for Africa 5 73, S. S. Chris. off. for Africa 2 27	8 00		
Philadelphia, Church of the Evangelists ½ 3 93, S. S. Christmas off. ½ 7 50	11 43		
" St. Peter's S. S. Christmas offering ½	14 71		
Gloria Dei church, S. School Christmas offering ½	4 66		
Church of the Epiphany for Africa 245 00, China 110 00, Greece 110 00, For beneficiary at Athens 80 00, Ed. of 4 boys in Africa 80 00	625 00		
Reading, Christ ch. S. S. Christmas offering ½	9 00	672 80	

Maryland.

Baltimore, Christ church, male S. S. for Africa	10 00	10 00	
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Virginia.

Clarke County, Wickliffe parish, Christmas offering 17 00, S. S. Christmas offering 3 00	20 00		
Fairfax county, Alexandria, D. C. St. Paul's ch. for Mr. Payne's sch. Africa 10 00, Foreign Missions generally 12 50	22 50		
Christ ch. for Africa 17 00			
From a little girl for do. 00 81	17 81		
Miss Winter for Greece \$5, for For. Miss. generally 5 00	10 00		
Gloucester C. H. Miss H. P. Tompkins for Africa	2 00	72 31	

South Carolina.

Beaufort, St. Helena parish, ladies' of, for Greece	60 00		
Charleston, St. Stephen's chapel, ed. "Paul Trapier" Africa 13 74, Christmas offering 4 00	17 74		
Cheraw, St. David's church	50 00		
Radcliffborough St. Paul's church from a lady	10 00		
Rev. W. Dehon, chiefly from colored persons for Africa	12 00	149 74	

Georgia.

Augusta, St. Paul's ch. for ch. at Galveston 44 00, S. S. Christmas offering 4 56	48 56		
Montpelier, St. Luke's ch. ½	7 50		
Several ladies for China	20 00	76 06	

Ohio.

Columbus, Trinity ch. Chris. off. ½ 25 00, S. S. Christmas off. 5 00	30 00		
Piqua, St. James's ch 9 00, S. S. Chris. off. 4 00.	13 00		
Staubenville, Miss Mary Chase, sup. of "Philander Chase," Africa 20 00	63 00		

Kentucky.

Danville, Mrs. Griffith	1 00		
Louisville, St. Paul's church	3 00	4 00	

\$4,052 45

(Total since June 15th, \$14,077 23).